

MONTHLY MAGAZINE.

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[No. 1.]

Introduction.

THE object of the periodical, which commences with this number, may be stated in a few words. It is to supply a want which the rapidly extending influence of the press is every day rendering more obvious. The christian world, particularly in this country, is steadily becoming more and more of a *reading world*; but, unfortunately, the quality of its literature does not advance with its quantity. Newspapers, Magazines and Annuals, are springing up and multiplying not only in name, but in fact; for some of these issue weekly and others monthly, from 20,000 to 30,000 copies, each of which is frequently equivalent in contents to a considerable volume. The great mass of this is composed of materials of nearly the same character. Politics, news, tales, amusements, to say nothing of the business department, advertisements, are the common places under which nine-tenths of their contents may be described. No censure or sneer is intended to be conveyed in this description, for most of these topics certainly deserve attention, and others are perhaps the most harmless recreations that can be provided for great numbers who must, or at least will, have something of the kind. Still it is obvious that this is not all that is desirable, for those whose taste and habits are of a more serious character, who wish to have their attention directed to subjects more immediately connected with the business and duties of life, to the studies in which they are interested, whether literary or scientific, to the classic volumes of ancient or of modern times, but especially to the Bible, and all that train of deeply interesting truths connected with its divine origin. Provision is made for some of these wants by the literary and scientific periodicals of the day, and for others by the religious newspapers and magazines. But the latter are generally exclusively occupied with ecclesiastical business, or purely theological discussions, and the former as studiously exclude any thing bearing directly upon these subjects. Now nothing can justify this separation of science and literature from religion, for as all religion that deserves the name must be of an enlightened and rational character—it is obviously most mistaken policy, to diffuse a literature that has no respect for religion, or a religion unsupported by all those arguments which it has been the exalted privilege of modern science to bring to its defence. We want, therefore, a

publication combining both these objects, giving religion its proper pre-eminence, and making literature pour out its choicest treasures at its feet, as the wise men of the East brought their gold, frankincense and myrrh, in tribute to the great founder of our faith, even when he lay a helpless infant in the manger at Bethlehem. Such is the design with which we enter upon our editorial career.

In religion we desire to see and acknowledge as good whatever accords with the spirit of that book of books—the Bible. We believe that it is there, and there alone, that the whole of religion, the whole of christianity is contained. Other systems and creeds which aim at exhibiting religious truth, may have embodied this truth or that truth, or even a whole series of truths upon a particular subject; but it is the Bible, and the Bible alone, that has the whole truth and nothing but the truth in religion. It is therefore a mine in which we may continually search with the certainty of discovering there the richest treasures. Whatever then tends to elucidate its contents, falls in most properly with the design of this publication. Of this character are explanations of scriptural language, and whatever throws light upon the manners and customs of the Jews and of the surrounding nations with whom they had intercourse.

As the spirit of the Bible is “peace upon earth, and good will to men,” we desire to “follow those things which make for peace.” We shall therefore endeavor to avoid all unnecessary collision with our cotemporaries, but especially with those who make up the christian church, which whilst it is, as it ought to be, in spirit a unit, is in form divided into as many parties as made the confusion of tongues at Babel. However widely separated from most of these by doctrinal views, denominational lines, or sphere of action, holding, as we believe the great body of the Protestants of this country do, the fundamental truths of the Gospel, we believe we are brethren, and ought, according to the design of the great founder of our faith, “all to be one.” Further, we believe that we all *may* be one. The truth is but one, and we are all, if sincere in our professions, laboring for the propagation and establishment of the truth. Will we not then all when we arrive at the truth stand in the same position? Surely truth cannot affect one in one way, and another in another, so that some of us must reject the conclusions of the others as erroneous, whilst they are yet identical with our own. We cannot, however, help suspecting that the reason why so much discord exists in the christian world, is, that no part of it is perfect, or even embraces a perfect theory of truth. We think that every denomination, without exception, has something in its constitution, in its form of worship, or in its doctrines, that is inconsistent with the scriptural principles on which it is founded. And this must be our apology if we come in conflict with the views of any of our fellow-christians. We do not believe that they are infallible, nor do we pretend to be so our-

selves. Let us therefore compare our views, and bring them to the test of scripture and reason, and in this way the whole truth will be brought out, and we may be united upon it. This, however, must be done without passion and without prejudice, or at the conclusion of our discussions, as has been proved by the history of a hundred controversies, we shall be further apart than when we commenced.

Cannot the shibboleth of party be laid aside? Cannot the christian world realize the plan once so popular in literature, and appear as one wide-spread republic united in the bonds of unfeigned brotherhood? Surely it may, for what is it that has continually alienated christians from each other? It has *been the cry of heresy! heresy!!* But what is heresy? Why the formation of parties, the division of the church, the separation of brother from brother—that is to say—*sectarianism*. As then this has been a crime of so deep, a dye, and so abhorred, let us at last make a proper use of our errors, and instead of being impelled by this outcry to hate each other, let it bring us together and teach us to “keep the unity of the spirit in the bonds of peace.”

There is one class of our duties, political, namely, to which we wish to direct particular attention, because we believe that in this part of the country (we mean in the middle and southern states generally,) they have been shamefully neglected. It seems to be getting more and more common to treat this subject as one over which conscience has no control. It is, indeed, not uncommon for conscientious men to eschew all connection with political matters as though there was contamination in an electioneering campaign or in the ballot box. A large part of society also seems disposed to brand with infamy the professor of religion, but especially the christian minister who takes any interest in the election of public officers. This is certainly a striking change since the time when the Congress of the United States appointed days of thanksgiving or of humiliation, and when the resolutions of that venerable body were read in our churches and enforced by all the motives of religion and duty. It is high time that we awake to our real situation. Woe unto that country whose legislation disregards the divine laws and is destitute of the conservative influences of christianity. Corruption will speedily sap the foundations of its prosperity. For how can men who are destitute of that strict integrity of which religion is the only guarantee, be expected to resist the temptations to self-aggrandizement with which public life is constantly assailed? And if we are not to be governed in our political actions by the strictest code of morality, what is to be the rule of conduct then? Is a man to apply his principles to his private and not to his public life? Is christianity good for the individual and not for the community? Are we to be a christian nation and not to appoint our rulers, from the highest to the lowest, upon christian principles? Believing that next to our religious our political duties are the

most important we have to perform, we shall occasionally advert to this subject as one upon which we, as a self-governing people, are under the most solemn obligations to act intelligently and virtuously.

The benevolent enterprises of the age demand the most serious attention of every part of the community. Men are no longer able, even if so disposed, to act without any reference to the interests of their neighbors, whether we use that term in its most restricted, or in its most extended sense. Commercial activity, the increase of intelligence, and the improvement in navigation and locomotion, generally, have brought the most distant parts of the earth into almost daily intercourse with each other. Every day is bringing us nearer to that point when it will no longer appear unreasonable to say, "Our country is the world, our countrymen are all mankind." Thus are even the temporal interests of the whole world becoming gradually identified with each other, so that the failure of a native merchant in China may very seriously affect business in New York, and a season unfavorable to the crops of England is still more sensibly felt by the farmers of Pennsylvania and Ohio. Still more deeply interested are we in the moral and religious condition of mankind. We are bound by the very charter of our christian privileges to "do good to all men," and especially to exert ourselves for the extension of christianity to every tribe of mankind. In this matter we are to know of no distinction of "barbarian, Scythian, bond or free," but are to consider all whether near or remote as our brethren. Accordingly we look upon the cause of foreign missions as one of the most important and interesting enterprises in which we can engage, and shall do all in our power to create and sustain a suitable interest upon this subject among our readers.

The literature of the day is of the most varied character, from the newspaper to the magazine, from the novel to the encyclopedia. It would therefore require more time and patience than we pretend to possess even to glance over the mass of publications with which the press teems. All that we can pretend to do is to direct attention to such subjects as appear to us deserving of serious thought. We do not expect in our narrow pages to furnish "all that it is important for a christian man to know." Our highest hope is to point him to the sources of knowledge, and to assist him in distinguishing the precious from the vile. For this purpose we shall endeavor to start profitable trains of thought, introduce interesting topics, and show whence additional information in regard to them may be obtained. By keeping our attention steadily fixed upon these points, we trust that we may at the same amuse and instruct, contribute something towards the inculcation of sound principles, the cultivation of liberal feelings, and the dissemination of useful knowledge.

As the Editor does not design making this publication the receptacle of his individual views merely, he cordially invites the co-operation of all who take an interest in the pursuits to which it is devoted. And whilst thus opening his pages with considerable latitude, and claiming no credit for other men's labors, he must at the same time decline identifying himself with every view of the topics discussed which his correspondents may please to take. He makes this general statement now in the commencement of his career, as he does not wish to trouble his readers with a notice of his doubts or dissent upon the occurrence of every such case as that here supposed. Nor does he say this in order to evade responsibility, as he feels himself bound by the position he occupies to prevent the introduction of all that is really objectionable, dangerous, or pernicious, whether to taste, truth or morals.

As the Magazine is now fairly before the public, we think it useless to enter into any further detail of its intended character, or of the principles upon which it is to be conducted. Our readers must, and will, after all, decide whether the design is worthy of their support. All we ask of them is a candid judgment, and a generous indulgence for those imperfections which necessarily appear in the commencement of any undertaking. Hoping that practice and experience will gradually improve every department of the work, we, without any further preface, commend our labors to the liberality of all who may think them worthy of their notice.

THEOLOGICAL EDUCATION.

THE object, which forms the caption of this article, has been before the christian church for a long time, and has occupied the attention of some of her brightest sons.—May it never become trite, or uninteresting, whilst she continues in existence! Like most important subjects, it should be held up before the mental vision until it is seen in all its relations, and the soul is thoroughly imbued with it. In our own communion, it has awakened no little interest, the fruits of which are manifest in our theological schools and living ministry. Whether we have a more learned, or eloquent, or pious ministry now, than before these institutions were called into existence, is left to the impartial decision of him who reads the past history of the church.

The first ministers of the Lutheran church in this country, were distinguished both for their piety and learning. The friends of christianity, in Germany, acted upon the principle, founded in experience and enlightened reason, that those, who stand upon the outposts, should be strong men, capable at once to take an elevated stand and exert a commanding influence in society. The conse-

quence was that no men were more respected, where they were known, for their personal character, and admired for their intellectual endowments, than such men as Koontze, Muhlenberg, Handschuh, Helmuth, and the rest of that band of worthies. The effects of their labors are still felt in the church, and though dead they yet speak to us from their graves. Like the pastors in other denominations, the ministers of our communion privately trained up others to succeed them, until the wants of the church called loudly for Theological Seminaries.

With these preliminary remarks, we proceed to consider the question, what is implied in a good theological education?

I. The first and most important qualification, as all admit, is piety. This, however, is a term used with great latitude of meaning. There is such a thing as having piety, and yet not enough for the ministry. All men should be pious, but ministers of the gospel should be pre-eminently so. How else can we expect that the lay-members of the church will be raised to a higher standard of spiritual attainment? The minister should not only be a converted man—piety should dwell in him a living, all-pervading and impelling energy; flowing in the soul like a deep current which may have its surface indeed ruffled, but cannot be disturbed by the variable breezes of life. Heart and life, thought and action, the study, the pulpit, the lecture room, the closet, social visits, intercourse with the world; in a word, the whole man, in all his varied relations, should be under its controlling influence. That man has not fulfilled a moiety of the duties of his office, who prepares his sermons with care, and having delivered them with all the energy and pathos of which he is capable, retires again, unnoticed and unfelt in his influences, into the solitude of his study. In him should be the same mind, which was in Christ; and as he points to the perfect example of the Saviour, urging his flock to imitate it, he should give point and illustration to the precept, by leading the way.

His piety should not be variable as the moon, at one time full-orbed and bright, and then the long, long night of obscurity. It should not be the whirl-wind zeal and fury, which indeed subdues and prostrates, but leaves in its path only desolation: nor on the other hand, the succeeding calm, when all the vital energies droop and die. But it should be the living stream, always moving, always fresh, winding its way into solitude, as well as in public, carrying fertility wherever it is received—continually increasing, widening its banks and deepening its channel, until it pours a mighty tide, into the depth of the ocean.

If the piety which the exigencies of the age demand, were to be characterized in few words, it would be as follows:

1st. Profound humility arising from a clear view of natural depravity and actual transgression, compared with the requirements of God's most holy law.

2nd. Entire dependence upon the all-sufficiency of Christ.—Not doctrinal only, but real, deeply felt, all-pervading and continually operative. Whilst the former subdues pride, the latter will sustain in despondency.

3d. Patience; learned from the example of our blessed Lord, who was patient towards all men. This is needful amidst the numerous discouragements incident to a ministerial life. It is especially so in a charge where the cares of the world and the love of its vanities have taken deep root.

4th. Perseverance. Some men enter the field of labor with a zeal like that of young Melancthon who would convert the world in a day. But, when they meet the stern realities of a depraved nature, their zeal is often like the morning cloud. How many young men looking at the difficulties of the ministerial office only in the distance, which obscures all and conceals many of them, censure in unmeasured terms, the supineness of their older brethren. But when they are called to encounter the conflict with the strong holds of Satan, their hands hang down, and their knees become feeble, and they are prepared to abandon the work in despair.

5th. Moral courage. By which is meant an honest discharge of duty, leaving the consequences with God. It does not mean a *disregard* of the opinions of men; that would be disrespect. On the contrary, moral courage only exists where there is a lively regard for those with whom duty brings us into collision. Whilst on the one hand, it advances fearlessly to the discharge of duty, on the other it is careful in ascertaining what is duty. Some men of intemperate zeal pride themselves not a little upon the possessions, as they suppose, of this rare virtue; when by their indolence they perpetuate their ignorance and by their indiscretion in the pulpit they dishonor God. On the other hand moral courage stands opposed to the time-serving policy which attains so generally. It is opposed to the doctrine of expediency as held and practiced by many. With some men expediency is the ruling doctrine, and the question is "what will the people think? how will they like it? Will my popularity be affected by it?" The man of true moral courage inquires "Lord what wilt *thou* have me to do?" Some reason in this way and persuade themselves that it is not only logical but scriptural. "My usefulness depends upon my popularity; my first effort, therefore, is to become popular, and the next to perpetuate that popularity. Consequently I must do nothing to hinder the one or destroy the other." When a minister of the gospel makes himself the great centre towards which all the rays of influence must tend, and the honor of Christ is made secondary, it is not difficult to conjecture by what motives the selfish heart will be actuated and what will be the character of the consequences realized. Others in endeavoring to carry out the principle of the Apostle Paul to "become all things to all men," become so

like the world in spirit and temper and conversation, that those who have no other source of information than that furnished by their example, with much simplicity remain in ignorance of their real character.

Finally. Prayer.—This should be his vital breath, his native air, and it should surround him as an atmosphere, influencing his temper, feelings, language and conduct. With a heart bleeding for sinners, he should lift one hand on high in supplication to God, whilst with the other he arranges the truth which is to be a fire in the hearts of men to consume their sins. Oh for prayer, fervent, persevering, successful prayer, like that of Jacob, springing from our hearts a living stream, bearing on its bosom a rich tribute to the praise and glory of God!

II. A good theological education implies *thorough mental training*. This is a vital point. It is fundamental to the success of God's cause on the earth. If piety of the most elevated character is required in the christian ministry to produce the right kind of feeling and the proper degree of zeal, a high degree of intelligence is equally necessary to direct that piety and zeal aright, and by the appropriate presentation of the truth produce them in others. It is gratifying to know that public sentiment is correct on this subject; and that all who are capable of forming a correct judgment, concur in the opinion that an ignorant ministry degrades religion and dishonors God. They who occupy the place of hearers, and they, surely, will be admitted in evidence on this subject, are unanimous in the declaration, "we want strong men, not only men of piety, but men of learning, who are capable of instructing us and whose knowledge cannot be exhausted in the composition of a few discourses." If we consider the work to be performed, the obstacles in the way, the opposition to be encountered, and in connection carry with us the history of the church, we are irresistibly led to the conclusion that now, more than at any previous period, an intellectual ministry is required. The enterprize is to bring the whole human family under the controlling influence of christian principle, an enterprize the most magnificent in its conception, the most difficult in its accomplishment, and the most glorious in its results. What has ignorance to do with such an undertaking?—Should men make haste, rushing through the crowd, jostling and pressing forward, to enter upon this momentous work, as though the beginning of the ministry were the commencement of repose? They who advise, as well as they who pursue such a course, have formed both inadequate and incorrect views of the ministerial office. Look at the obstacles: opposition to the will of God, natural, fixed, universal; superstition and error, the growth of time immemorial; scepticism, crafty, malignant and persevering; worldly-mindedness, all-engrossing, with licentiousness and lust, and all the passions of a depraved nature, free and unrestrained. With this, connect the increased and increasing intelligence of the com-

munity on all subjects, and especially those of a religious character; and say, can children in knowledge, though men in stature, contend with these and entertain the hope of success? No, they should be men of commanding thought and intelligence; men capable of wielding argument, and meeting the most powerful champions in the ranks of the enemy. If they be not of this character, religion will stand abashed, whilst all iniquity will rejoice.

By thorough mental training is meant the disciplining and invigorating of all the powers of the mind. This is generally obtained in the course of instruction commenced in our colleges, and completed in the Theological schools. The end to be obtained is a qualification to use, on all occasions, the powers of the mind to act upon mind with success; the furnishing to hand the mental workshop, with all the requisite tools prepared in the best manner, so that the operator can work upon any material which may be presented. Whether in a comfortable study surrounded by all the learning of the mighty dead, piled up in folios, Pelion upon Ossa, or seated in a log cabin in the "far west," with nothing but the Bible in his hand and the love of God in his heart, he will be able to present the kindlings of a vigorous mind and the breathings of a fervent heart. Not words, merely, but thoughts. Not rant and fustian, but solid argument. Not the loud sounding of a stentorian voice, but the power of the truth, which penetrates where sound cannot enter, and agitates or calms the emotions of the soul.

If it be asked, what is the best mode of disciplining the mind? The reply is at hand. No better mode has been discovered for the initiatory steps than that pursued in our literary and theological schools. If there be a deficiency it can readily be supplied by carrying out into greater detail, and enforcing more rigidly the fundamental principles upon which they are founded. Empyricks there are in education as well as in the healing art; and their processes are followed by nearly similar results. The rude block is put into the machine and with rail-road speed they promise to present a statue perfect in all its parts; when lo! a monster is before you, disproportioned and unsightly. It need hardly be said that the slow and oft repeated strokes of the chisel are necessary to remove excrescences and polish the surface. The Apollo Belvidere and Venus de Medicis were not the work of a day.

But there are those, who perhaps will admit, that for important situations in the church, thorough mental training and polish are necessary. Our cities and large towns ought to be furnished with ministers of robust intellect and cultivated taste, but men of ordinary minds and education will better suit the country: especially where the people have never enjoyed the privileges of a stated ministry. In the far West, and in the desolate portions of the field, they will get along very well. Against such a doctrine we most strenuously remonstrate.

How preposterous the idea that a city congregation necessarily contains more mind than one in the country, or that a man is elevated at once into a higher grade of intelligence by moving from the country to the city. There is to be found every where in the country, and especially in desolate portions of the field, vigorous, massive mind—mind accustomed not to the bustle and business, the hurry and confusion of a city, but habituated to reflection, capable of discriminating between sophistry and argument, and that will despise the shallowness of those who set up for teachers when they should be learners.

Besides all this, in new places there is a medley character to be dealt with. The elements of religious society are to be reduced to order and symmetry. Opposition is to be encountered and vanquished. Infidelity must be put to flight, and the foundation is to be laid and a direction is to be given for all future ages. In such situations, ought we not to have men of sound knowledge, enlarged views and commanding talent, as well as in the very centre of refinement and intelligence? Experience teaches, as well as reason and common sense, that the very best men are necessary for such situations. It is comparatively easy to labor in charges formed and disciplined in the ordinary duties of christianity. But strength and muscle are necessary where the rubbish is to be removed and the site prepared for a glorious temple of the Lord.—Here we demand for success wisdom to plan and vigor to execute. It is pleasing to know that they who are capable of judging, think right on this subject.

The writer once heard an objection to the elevation of the standard of ministerial education universally, which may appear singular to some. 'Tis this—That when the mind of the student was well educated and refined, he would be unwilling to enter upon the uncultivated parts of the earth to labor among the uncongenial materials, which will there meet him. This objection is founded in ignorance or misconception of the nature of mind and the power of religion. Aside from experience, which teaches that the most refined minds have been willing to go, and are now laboring among the most degraded of the human race, the nature of the case renders the objection absurd. It is unquestionably true that the more the sanctified mind is enlarged and elevated by learning, the more deeply does it feel, and the more implicitly will it bow, to the dictates of duty. The benevolent affections will invariably follow the enlarged vision of the mind, whilst the active powers, with increased promptness, will lead to action. If the position of the objector be true, then it follows that piety receives no advantage from education, except up to a certain point, but after that, it is positively injurious, by refining the mind too much. The general principle of the objection is, that the more knowledge the christian minister possesses, the less willing he is to make sacrifices for Christ, consequently knowledge exerts a pernicious influence upon piety

and ought to be discouraged. The conclusion then might be made legitimately, "that ignorance is the mother of devotion!"

III. The minister of Christ is not thoroughly furnished, without *aptness to teach*. By this is meant, not only the ability to communicate in a lucid and forcible manner the ideas in the speaker's mind, but in addition, a discriminating judgment, to know when, and how, and what particular phase of truth to present under any given circumstances. The truth may be exhibited in a masterly manner. The arrangement may be clear and logical. The illustrations striking and forcible, and the style elegant. But it is not the truth adapted to the specific wants of the people. No man in the exercise of a discriminating judgment would introduce the discussion of a disputed portion of the scripture to a congregation visited with the gracious out-pourings of the spirit. Yet the writer once heard a minister in the midst of a revival of religion announce the text, 1st Tim. 3, 16, "Without controversy great is the mystery of godliness," &c.

We include under aptness to teach, good common sense, a quality more rare than learning itself. By this is meant, the ability to adapt oneself to circumstances, so as to produce the greatest amount of good. The Apostle Paul illustrated this important trait of character throughout all his ministerial life. He became all things to all men, without compromising the dignity of an Apostle, or degrading the sanctity of the truth. He presented truth in such a manner, both to Jew and Gentile, as to conciliate the one, and not awaken the strong prejudices of the other. He looked steadily at the great end of his labors, viz: the glory of the Saviour in the salvation of the soul, and with singleness of purpose and perfect honesty in the means employed, he labored for this only.

The preacher of good sense, animated by fervent piety will find out a way to reach the hearts of common men, and this is the description of ministerial character so much needed. He will not be solicitous to hunt up the graces of elocution. He will not wander over the whole field of poetry and prose, to find elegant expressions and beautiful figures. The great object he has in view is to touch the heart. To this great work he addresses himself, and studies how he may best accomplish it. When he has brought in view before him the obstacles in the way; when he has selected the particular truth and the particular aspect of it appropriate to his auditory, filled with the subject and the wants of the people, he will speak with power and success. The truth will be brought to bear in masses upon the heart and will achieve victories for the Master.

The times upon which we have fallen, in a peculiar manner require such a ministry—working men, feeling their responsibility and acting under its influence. No where can we find better models of this description than in the sacred volume. The Saviour, the Apostles are illustrations of it. What simplicity, nature, fervor, propriety and adaptedness to circumstances, are visible in all their min-

istrations! Would that *their* mode of presenting truth, as well as their spirit, were more studied by those who minister at the altar.—May we not indulge the hope that they who are in a situation to exert a powerful influence for good, and they who are preparing for that situation, will lay these things to heart, that Zion may be beautified, her priests being clothed with salvation and her saints shouting aloud for joy?

CHRISTIAN MISSIONS.

No. 1.

“Go ye into all the world, and preach the Gospel to every creature, and lo! I am with you even unto the end of the world,” are words which clearly prescribe the duty of christians to carry the Gospel, generation after generation, to every tribe of the human family. The closing promise, at the same time, conveys the strongest assurance of success, and ought to be sufficient to invigorate the faith of the weakest believer. Considering this duty as perfectly plain, and universally conceded, (for we do not see how those who deny it can lay claim to a christian character, unless they are most deplorably ignorant of the scriptures) we do not intend to insist upon it, at least not upon the present occasion. We think that the great questions which here demand an answer, are, what parts of the world are still destitute of the Gospel? and, how can we most effectually convey its blessings thither?

To the first of these questions we reply, that obviously all those are to be regarded as destitute of the Gospel who are ignorant of the great leading truths of christianity, and of the means of acquiring this knowledge. We cannot, therefore, consider any people properly christianized that have not free access to the unadulterated word of God. Hence, where the Bible is either altogether unknown, or a sealed book, whether on account of its not being yet brought to the great mass of the population in a language that they can understand, or because it is attainable only in one that has now gone into disuse; or because it is prohibited by an ambitious priesthood, who wish to lord it over the blind faith of God’s heritage—in any such case we think there can be no doubt but that there is a destitution of the Gospel, and that it is the bounden duty of christians to send thither the good word of life. In other words, we consider most of the oriental churches, such as the Greeks, the Armenians, the Nestorians, the Copts, the Abyssinians, &c.; most nations where Romanism predominates, but more especially the Jewish, the Mohammedan and the Pagan world, as missionary ground.

Perhaps it may be proper that we should here explain, that we do not intend by any thing that we have said, to put any of our

fellow-christians out of the pale of the church, much less to doubt whether it is possible for them to attain salvation. We merely say that we believe they ought to be supplied with certain advantages which will greatly facilitate the progress of the gospel among them. Oral instruction can never be regarded as sufficient for the promulgation of the Gospel among large masses of men, and throughout successive generations. It never can be so thorough, and has manifestly nothing of the permanence of God's own written word.—But more especially is this the case where the great body of the public teachers of religion have become either corrupt, or “dumb dogs,” too indolent, or too incompetent to discharge the duties of their vocation, as is demonstrably the case in the churches to which the preceding remarks have reference.

Neither do we overlook the fact that we are liable to be addressed with the reproach conveyed in the old proverb: “Physician, heal thyself.” We freely admit that the christian world, even where most enlightened, is far from being as thoroughly penetrated by the spirit of the Gospel as it ought to be. There is in it an appalling amount of ignorance, superstition and infidelity. Not only is there here a great deficiency of christian principle and conduct, but there are also, perpetrated in its very bosom, crimes of the most appalling character. For the regeneration of this society, we believe it to be the duty of christians to labor far beyond any efforts that they have yet put forth;—and yet, we do not see in this any reason why they should withhold their hand in the least from that other enterprise which we are commending. There are means now in operation which cannot fail to carry forward this work to its completion among ourselves. We have no fear that christianity will henceforward meet with any serious check in countries where it is now well established. It is like leaven, that, having once incorporated itself with the surrounding mass, can never again be extracted without the annihilation of that mass. Not only has the Gospel gained a hearing from every class of society, but it has commended itself to the common understanding. The word of God has not only been scattered abroad like the leaves of autumn, over the length and breadth of each land, but it has become a part of the literature of every christian nation, and is thenceforth as indestructible as their language—yea, as the mind itself, which has become imbued with it. But further; there is no danger of our abstracting so many laborers from our fields at home that there will not a sufficiency remain to cultivate them and gather in their harvests. We have yet to hear of any community that has thus suffered loss. On the contrary, it has been ascertained by actual experiment, that the efforts of the church, in this direction, so far from enfeebling, actually strengthen her, and instead of impoverishing her, actually develope within her resources of which she was not previously aware. For instance, it has been observed that churches which send forth a missionary into the heathen world, are not only

supplied with an efficient ministry, but also have better qualified officers, and more active members, than ordinary. So also those that contribute most largely to the support of this work, are not only able to maintain the Gospel among themselves, but do so with increased liberality. Nor need this seem surprising. Do not colonies add to the prosperity of a flourishing commonwealth? What, for instance, would Great Britain be without hers, in Asia, Africa, and America; or the United States without theirs, now extending from the Allegheny to the Rocky mountains, and soon about to reach the Pacific ocean? These colonies, it is well known, open new fields for the enterprise and industry of the parent state. And just so do missions, those genuine christian colonies, arouse the dormant energies of the church, call forth its sympathy and its prayers, and lead it to acts of self-denial and benevolence, of which it was not before supposed capable.

We can therefore calmly survey the length and breadth of this work to which the Saviour calls us, without any fear that our resources are inadequate to its performance. The very effort will supply us with strength, the work itself will furnish means for its completion. It is true, it may still be said now, with almost as much truth as it was 1800 years ago, that "the field," in which we purpose laboring, "is the world," but that will only render it the easier for us to thrust in our sickle and reap, and give us the assurance of gathering an abundant harvest.

It is our design, however, to direct our readers' attention more particularly, to the various parts of this immense field, and we shall commence with that which appears to be the largest and most important, viz: *Paganism*.

Our learned readers are aware that the word *paganism* is derived from the Latin *paganus*, which originally signified an inhabitant of the country, but afterwards designated one who had none of the privileges connected with citizenship in a large town or city. From this last circumstance, some have supposed that the name was given to the heathen as being destitute of the privileges of christianity, which was considered as securing a heavenly citizenship. But others have suggested that as the *country people* were the last to embrace christianity and continued longest attached to idolatrous practices, they and idolatry thus became identified. Be that as it may, we here employ *paganism* to express that form of religion which is distinguished by idolatrous practices, and which is generally accompanied by a belief in various imaginary gods.—This, under many singular and often entirely discordant forms, has existed from a very early period of human history; was at one time almost the only form of religious worship known among mankind, is still found in every quarter of the globe, and has its votaries, at this moment, more than one-half of the population of our globe.

Even in Europe it still lingers out its existence, and if now extirpated from Lapland, is still vigorous in the north-eastern part of Russia, though to what extent we have no satisfactory information.

But in Asia, where it seems to have had its origin, it still reigns over the most lovely regions of the earth with despotic sway. Commencing with the north, we find its altars in the frozen regions of Siberia, and upon the bleak plains of Tartary. The 300 millions, said, to use the Chinese written language, nearly one hundred millions in Hindoostan, and 20 millions in farther India, are slaves of its most grovelling superstition, and victims of its bloodiest cruelties.

Africa, by the *fetish* system converts any object that may strike its fancy into a god, and from the Great Desert to the Cape of Good Hope, and from Abyssinia to the Atlantic ocean, is chiefly devoted to this or to some other equally senseless form of idolatry.

"The multitude of Isles" too from Japan with its thirty millions of inhabitants, to the spicy regions of the East Indian archipelago, and thence to New Guinea and New Holland which almost rival continents in extent, with the numerous groups scattered over the boundless extent of the Pacific whether north or south of the equator, have until lately been "wholly given up to idolatry," and even now upon hundreds of them the standard of the cross has never yet been planted.

Still more deplorable is the fate of the aboriginal inhabitants of this western hemisphere. The first European colonists who landed on the shores of the New World declared, that one primary object of their enterprize was to convert the natives to the Christian faith. It is notorious how they fulfilled this promise—by exterminating whole tribes and nations, by enslaving and forcing them to dig in their mines, hunting them down with their blood-hounds, murdering them with the musket and the rifle, or still worse, poisoning them with intoxicating liquors, and contaminating them with vices of which they had never before heard. But although more than half their number have been exterminated, several millions are still spared. Of these a few have embraced Christianity and are advancing in civilization. But there is still an extensive field of labor among them, from Behring's Straits to the Isthmus of Darien, and from the Caribbean Sea to the Straits of Magellan.

The Mohammedan world too is one that must once more be conquered to christianity. The favorite symbol of the false prophet, the crescent is beginning to wane. Long enough has it waved over "the Holy city," and supplanted the cross in the places where it was first erected, yea, upon the very spot where the Son of God was crucified. Long enough has it been planted upon the walls built by the first christian emperor and rested as a dark cloud over the once fertile but now ruined provinces of Asia Minor, where a Paul and a Barnabas acted as the first missionaries sent forth by the christian church. This form of heathenism is established in

southern Europe and western Asia—has made converts in Tartary and Hindoostan, and penetrated into some of the East India islands. It holds undisputed possession of Arabia and northern Africa, and has pushed its victories considerably south of the Great Desert and of Abyssinia.

Paganism and Mohammedanism, together, are supposed to be the forms of religion received by upwards of seven hundred millions of the inhabitants of the earth! The Jews, from whose heart the veil has not yet been taken, are at least as numerous as when God brought them out of Egypt by the hand of Moses and Aaron, and may be safely estimated at three millions.

Now, add to these the destitute portion of lands nominally christian, and the aggregate cannot be less than 800,000,000, that is, about four-fifths of the whole population of the globe!

These are "the fields already white for the harvest," that demand our immediate attention. For not only has "the Lord of the harvest" commanded us to collect these precious fruits, even these myriads of immortal souls, who may be ransomed by his blood, but numerous circumstances combine to prove that "now is the accepted time" for bringing both Jew and Gentile into the kingdom of Christ.

We must at once put our hands to the work, and gather in this harvest or it will speedily perish. The average duration of human life, in civilized countries, is estimated at about thirty years. In savage nations it must be considerably shorter on account of their wars, infanticide, and greater exposure. So that in a little more than a quarter of a century, the whole generation of 800,000,000 to whom we have it in our power to convey the Gospel, will be beyond our reach.

Besides, longer delay will only make the business more difficult, as each year but fastens their habits more inveterately upon mankind. So that it will be much easier, according to the laws of human nature, to convert the present than the following generation. Already have we waited so long, as in the case of our own aborigines, for instance, that the difficulties are much greater than they formerly were.

Nor need we be discouraged by the magnitude of this undertaking. A single christian church, consisting of about 120 members, commenced, single handed, this mighty enterprize. In the course of three centuries the result of their labors was the conversion of the great mass of the population of the Roman empire, which then included nearly all the civilized nations of the world. What then is to be expected from us who are possessed of so many more advantages than they enjoyed, and number our thousands where they had but tens? The same Saviour, the same spirit, the same wonder-working God is with us as with them. Besides we have the press, superior knowledge, and greater facilities for reaching the most remote regions of the earth. And whichever way we

turn there is an open door before us, so that we have only to enter and commence our operations. This we shall endeavor to show, by calling the attention of our readers, from time to time, to the various fields which now admit of and invite their labor.

EARLY LITERATURE OF THE GERMANS.

No. I.

[The greater part of this article has already made its appearance in the "American Museum." As that periodical has been suspended, the Author has transferred his labors to this magazine. But few of our readers having seen this which is intended to be the first of a series of articles upon German literature, as well as on account of its intrinsic value, we do not hesitate to transfer it to our columns. We must, at the same time observe, that it has been corrected by the author himself, and received some additions which the careful reader will not fail to remark.—ED.]

APART from the high and holy truths of the bible, nothing can be more interesting to man, than the study of the various languages of the many different sections of the great human family. Of all the inhabitants of the earth, man alone has received the gift of using his voice in the utterance of what is conceived and developed by a free spirit, which thinks and determines for itself. And as language is the organ by which the mind steps forth out of its secret chambers into the realities of life, and communicates the musings and discoveries of its meditative solitude to others, it must needs be progressive in its developement; for its master is ever growing, both by the cultivation and enlargement of his native powers, and the impressions which he receives from the universe around him.

The history of a nation's language is, therefore, to a great extent, the history of that nation's mind, for it is both the recorder and the repository of the deeds which that mind has done.

Language is correlative with mankind; and being only the radiation of mind into the world of sense, it has experienced vicissitudes and revolutions similar to those, which have affected those feeling and thinking beings, on whom the Creator has bestowed this wonderful gift. Mankind, as a whole, has ever appeared in very different attitudes, growing, in a great measure, out of the various influence of external nature, according to the various character of widely separated places of abode. Passing through different grades of developement, the human family has unfolded

NOTE.—The writer of this article deems it necessary to state, that it is the first of a series of lectures to the students of Pennsylvania College. This will account for some peculiarities in its form and tone.

itself in the highest state of perfection hitherto attained, in the Caucasian race; and even here we find it branching out into several nations. And thus, also, has language been, at one time, but little extended beyond its original compass, and again exhibited in higher states of developement. Hence we divide the languages of mankind into uncultivated, and cultivated or refined. To the latter are reckoned more particularly those of the Indico-teutonic or Indico-germanic race; whose mutual relations are represented as follows: * First, we have the original language of the human race, from which proceeded the Sanscrit, the ancient Persian, the Pelasgian, the Slavonic, and the Germanic. From the Pelasgian sprung the Greek and Latin; from the Germanic,—the Gothic, the Frank, the Saxon, and the ancient northern languages. The Gothic and the Frank were the sources of the old High-German, from which we have the modern German.

This language, then, with which many of you are familiar; which is venerated by the most of us as the language of our fathers, is the subject to which I now invite your attention. It seemed most suitable to dwell, for the present, more particularly, on the history of the German language and literature.

The early history of the German people is covered with impenetrable darkness. Hence we are left to infer the character of their earliest literature, from the progress in letters, which, as more recent researches have exhibited it, had been made by those nations of remote antiquity, from which the Germanic race undoubtedly derived its origin: Both history and philology clearly prove that this numerous and mighty race, which once inhabited the middle of Europe, from the Frozen Ocean to the Alps, came over from South-eastern Asia, to seek new seats of abode in Europe. The Germanic race is usually divided, as to its language and history, into Saxons, Franks and Goths. † It is certain, that, previous to this division, the German tribes were united in one great nation, as well by a common religion, as by one and the same original language, which they had brought with them from their far distant places of sojourn. But the origin and primeval dwelling places of the Germanic race can be ascertained only by means of profoundly critical philological inquiries; for no historical notices extend so far back, as to cast any light on the darkness of that remote period of antiquity.

It is conjectured ‡ that on and between the Caucasian, Elwend and Hindoo mountains, a language had formed itself in the earliest times, which came to constitute, as it were, a great stem, from which, at different times and in various ways, branches extended themselves to Europe. One nation, thus deriving its origin from South-eastern Asia, and perhaps bearing originally the name of

* Schmitthenner's *Einleitung*.

† Schmitthenner's *Einleitung*.

‡ Legis: "Fundgruben des alten Nordens."

Mannen, which (still preserved in *Germanen*, *Allemanen*, &c.) is the name, occurring in various forms in that region, for man (*Mensch* and *Mann*;) came into ancient Thrace, extended itself into the middle, and at length to the North of Europe, and established, as the real parental stock of the German nation, at the same time its language, to be the source of that great system of languages which has become the basis of the Gothic, the Frank, the Saxon, and the Scandinavian languages.

We are informed by very ancient relics of Indian literature, (namely in the law-book of *Mann*, and the *Ramajana**) that the *Palawas* and the *Sakas* emigrated from their native seats of abode. By the latter are undoubtedly meant the *Scythians*. That the former were inhabitants of *Persia*, who spoke the *Pehlvi* language, and transferred it to a Western soil, is a conjecture resting on far better foundation, than many others which are advanced by historians. For between the *Pehlvi* or *Zend* language, in which *Zoroaster* wrote his religious works, and the *German*, there is a remarkable resemblance, as well in the grammatical structure, as in their radical words. This resemblance is so great as to have led the celebrated *Leibnitz* to assert, that a *German* would be able to understand, at once, whole verses of *Persian* poetry. While we regard this assertion as extravagant, we must yet concur in the opinion of another *German* writer, that the *Germanic* race, which came unquestionably from *Asia*, has derived its language from the same source with the ancient inhabitants of *Persia*.

The venerable records before spoken of, are all that antiquity affords us respecting the earliest history of the *Germanic* race; and these, with the remarkable resemblance between the *Zend* and the *Germanic* languages, are among the most prominent landmarks, by which we can trace the primeval sources of the *German* language and literature.

It would be interesting here to dwell, at some length, on the *Runic* characters and staves, which the *Germanic* tribes also derived from *Asia*, and the use of which they subsequently abandoned to the *Scandinavians*, who had emigrated to the North: but our limited time warns me to forbear. The importance of these characters in the history of *German* literature, is, however, sufficiently obvious from the fact, that they served as the first visible representatives or signs of the sounds of the *German* language, that while their origin is oriental they have a decidedly *German* character, and that hence, besides the language itself, they must be regarded as the earliest intellectual possession of our forefathers. I shall have occasion to say a few more words about them, ere I close.

Subsequent to the emigration from South-eastern *Asia* before spoken of, the history of the *German* people is again, for centuries,

* An epic poem of great length and merit, of which a *German* translation has been edited by *Schlegel*.

enveloped in darkness, until the times of Herodotus, who informs us that five hundred years before the birth of Christ, the Scythians dwelt on the banks of the Tanais or Don. He makes some interesting statements respecting their customs and pursuits, and communicates a few words of their language: but the little that he says, puts it beyond a doubt that they were the ancestors of the Germans.

After Herodotus their very name disappears in history. We find, indeed, in the annals of the Greeks and Romans, obscure and ominous rumors respecting some mighty and warlike race, which, disdaining the repose of fixed habitations, was roving about in vast, migratory hordes, within the region bounded West and South by the Celts, and East by the Sarmatians, and extending from the Alps to the Baltic Sea, and even yet farther north.*

Thus they wandered and warred and conquered for centuries, unknown to those nations who enjoyed the advantages of a refined literature. But we form a nearer acquaintance with them through that great contest, which commenced, 113 years before Christ, with the appearance of the Cimbri and Teutones on the frontier of Italy, and which, occasionally interrupted, and again renewed with redoubled vigor, continued [476, p. c.] until Rome's imperial throne was prostrated, and Gaul, Spain, Italy, and Britain, were subdued by the ancient Germans. The turmoil and confusion of war and conquest, prosecuted by a people destitute of historians, render this period of their history obscure. But when the storms attending these great national migrations and revolutions had passed away, and made room for the nobler pursuits of peace, we find Germany Proper inhabited by three great nations, belonging to one and the same race, viz. the Northern part, from the Rhine to the Elbe by the Saxons, the Southern by the Suevi, and the Western, in the middle between the two others, by the Franks. The Suevi are a branch of the Goths, as their language itself proves. In later times the Franks proved themselves to be the most warlike and powerful of these tribes, by subduing, under their King Clovis, and his successors, the Suevi or Allemanni, and the Bavarians, and ultimately, under Charlemagne, the Saxons.

It has already been said that in the migrations and wars just spoken of, different tribes of the same race were engaged. It was the Romans who first designated all these together by the common appellation of Germani. There is much conjecture, but no positive certainty, about the origin of this name. Tacitus derives it from *Tuisco*, a god whom he represents to have sprung out of the earth. Heinsius suggests that Gallic tribes gave to their German neighbors this name, which derived from **Ger** and **Mann** (words yet found with various significations, in such relics of the ancient Celtic as are known to us,) would signify warlike men. Others

* Cf. Schmitthenner's *Urgeschichte der Deutschen*, p. 38, sqq.

derive this name from an imaginary common progenitor, **Teut**, or **Deut**, from which we have the adjective **Teutsch**, a contraction of **Teut-isch**. This primitive word **Teut**, occurs at a very early period as a generic name of all Germanic tribes; for as early as 320 years before Christ, Pytheas, who sailed from Marseilles, to the amber-coast, and was the first to give an account of the northern coast of Germany and its inhabitants, found the entire coast of the Baltic inhabited by **Teuten**, Teutones. The meaning of the word is uncertain, but various relics of the German render it probable, that it signified nation, people.

Before we can proceed to consider the literature of the Germans under regular sections of its developements and progress, we must dwell for a moment longer on that period which succeeded the subversion of the Roman empire and the conquests of the Frank kings. This period, immediately preceding the middle ages, is distinguished by a most important, and of course, highly influential event—I mean the introduction of Christianity among the Germanic nations. It lies in the nature of things that the introduction of this power of God among a people which, though yet rude in manners and uncultivated, had never, like other pagan nations, grovelled in indolence and low sensuality, but had ever occupied its active and discursive mind in deeds of valor and enterprise, and possessed, in the songs of their bards, a native literature, grand even in its rudeness, should have exerted on their own character and that of their literature, a mighty and regenerating influence. Nevertheless it is impossible to point out any where a distinctly marked boundary line, dividing, in point of national customs, intellectual and moral culture, christian from pagan Germany. For, on the one hand, the christian religion was not simultaneously introduced among all the Germanic nations, as the Goths received it as early as the fourth, the Saxons only at the beginning of the ninth century; and on the other hand, the influence of pagan notions and institutions continued to be felt for a long time after its introduction. Hence some of the earliest literary productions, although they appeared in christian antiquity, yet belong essentially to a pagan age. But few written monuments of literature belonging to this early age, have been preserved and become known to us. The most ancient work belongs to a period considerably anterior to that of the Frank kings, and was produced among the Goths. It is not a strictly indigenous production, from which we might judge of the bent of that nation's native genius; and it throws no light on the pagan antiquity of that branch of the Germanic race, but is coeval and most intimately connected with their reception of christianity. This work is a translation of the Bible into Gothic, by Wulfs or Ulphilas, who was bishop of the Moesogoths, from A. D. 360—A. D. 380. The language into which he translated the Bible, was spoken by Goths, who then lived on the coast of the Black Sea. They were a branch of the Suevi or Al-

Iemanni, and belonged therefore to one of the principal tribes of the Germanic race. Hence their language must be regarded as one of the numerous German dialects. The translation of the Ulphilas is exceedingly literal, but, owing to the poverty of his language, he was compelled to borrow words from the Greek, Celtic, and Scythian, languages of kindred origin with the German, in order to express ideas, which were new to the Goths. Ulphilas was long regarded as the inventor of the Gothic alphabet, but this is now admitted to be a mistake. He adopted the alphabet which the Goths then possessed; but as this was doubtless very deficient, he availed himself of the Greek and other alphabets, in order to supply what was wanting in that of his native language. It is equally certain that he used, to some extent, the Runic characters, giving them, however, a form more convenient for practical purposes.* It must be interesting to christians, who claim Germany to be the land of their fathers, to know that the first written work, which belongs to the literature of the Germanic race, is a translation of the Bible, and that the literature of Germany, many hundred years after, received a new impulse, whose glorious developements are still in uninterrupted progress, from a second translation of the same holy book, into the language of modern Germany.

The first prince who, after the introduction of christianity, promoted the native literature of Germany, was Charlemagne. This no less intelligent than valiant monarch, made every exertion to give an impulse to German literature, both by his wise institutions and his own example. He roused the ignorant clergy from their indolence, established schools in all the monasteries, and filled them with the ablest men of his time. He sought to excite a desire of knowledge, and to render it accessible to all, by making instruction free. He collected manuscripts of valuable works, founded libraries in the monasteries, and called men of learning into his kingdom. He even established a scientific association at his court, each member of which assumed the name of some distinguished author of antiquity. To the literature of his native land he devoted much of his time and fostering care. Assisted by learned men, whom he had drawn to his court, he collected the national legends

* The following specimen of the language of Uphilas may be interesting to the reader. It is the Lord's Prayer, with the Latin interlinear version of Fulda.

Atta unsar thu in himinam. Weihnai namo thein. Quimai thiudinassus
Pater noster tu in coelis. Sanctificetur nomen tuum. Veniat regnum
 theins wairtha wilja theins. Swe in himina ja ana airthai. Hlaif unsarana
tuum fiat voluntas tua. Sicut in coelo et super terra. Panem nostrum
 thana sintainan gif uns himmadaga. Jah aflet uns thatei skulans sijaima, swaswe
perpetuum da nobis hodie. Et remitte nobis quod rei simus, sicut
 jah weis afletam thaim skulam unsaraim. Jah ni briggais uns in fraistubujai, ak
et nos remittimus debitoribus nostris. Et non feras nos in tentationi, sed
 lausei uns af thamma ubilin, unte theina ist thiudangardi, jah maths, jah
libera nos a malo, enim tua est regnum et potentia, et
 wulthus in aiwins, amen.
gloria in eternitates, amen.

and heroic songs of the early Germans, and even begun himself to write a grammar of the German language. So truly did Charlemagne approve himself the friend and patron of German literature and German institutions, that if those who succeeded him on the throne had inherited only a portion of his love of learning, Germany would not now have to lament, that the national songs of her ancient bards have utterly ceased, at her firesides, to kindle the enthusiasm of her sons and daughters, listening with rapt delight to the tales and stirring strains of departed years.

But the zeal of his successors not only fell far short of his, but his son is even suspected of having destroyed what the father's assiduous care had collected. It is, at all events, certain, that all the literary treasures which Charlemagne *had* collected, have been lost, with the exception, perhaps, of a fragment in the Hildebrands-lied, or song of Hildebrand.

To the period now under consideration belong also the Malberg Glosses to the Salic law, composed in part, in the form of alliterative poetry: and the "Lied von Hiltibracht and Hadubrand," an alliterative national song in the Franco-Saxon dialect, popular, probably, before the time of Charlemagne.

REVIEW OF "POPULAR LECTURES ON GEOLOGY,

[Nos. I and II.]

By K. C. Von Leonhard, Counsellor, &c. With illustrative engravings. Translated [from the German] by Rev. J. G. Morris, D. D., and edited by Professor F. Hall, D. D." Baltimore, N. Hickman, 1839.

GEOLOGY, and its foundation, Mineralogy, are subjects that have peculiar claims upon the attention of our countrymen. The territory of the United States, extending through the temperate zone and verging upon the torrid and frigid, and running through the heart of the North American continent, from the Atlantic to the Pacific ocean, might have been supposed to possess not only every variety of soil, but most of those mineral treasures which the earth conceals beneath its surface. Yet it is but a short time since attention has been directed to this subject in any thing like a rational manner. It is true that the rage for hunting the precious metals, which precipitated the old world upon the new, immediately after the brilliant discoveries of Columbus, also infected the English adventurers by whom our country was first settled, but this was productive of as little good as the wild notion which so long urged the settlers upon our northern coast to hunt after the money supposed to have been buried by Captain Kidd. And although mines of

iron and copper have been opened, and furnaces put into operation for working them, particularly the former metal, discoveries in this direction have more frequently been the result of chance, or of so superficial a position of the article in question, that it could not be overlooked, than of any well directed efforts for its detection. As, however, facts have from year to year accumulated, proving the existence of the most valuable mineral substances in every part of the country, interest has necessarily been excited upon this subject.— This has no doubt been quickened by the fact that our general government finds itself possessed of immense bodies of lands not only untouched by the plough and the harrow, the spade and the mattock, but scarcely even trodden by the foot of civilization. For these public lands the demand is every day increasing, and as their geological character and position necessarily affects their value and hastens or retards their sale, the attention of the government has accordingly though not by any means to its proper extent, been directed to inquiries respecting these matters. With a laudable emulation, as well as an enlightened policy, the individual states have entered upon the same career, and we shall soon see the reports of “Geological surveys,” from Maine to Missouri.

As we are essentially an agricultural people, the great mass of our population being either land-holders, or directly interested in the cultivation of the soil, interest and inclination should alike lead us to become familiar with the earth whence we derive our sustenance. Nor can any investigations be more interesting to the scholar and to the man of science. It is a part of the great volume of nature unfolded to us by the Creator himself, and full of instruction upon his goodness and wisdom. It is a grand laboratory where the most interesting processes have not only been performed, but are still going forward. It is not only the most astonishing monument of Almighty power, but it also has upon its rocks and soils, its mountains and its valleys, on its surface and in its deepest caverns, records of revolutions to which the memory of man extendeth not, but which may be deciphered and promulgated by the patient hand of industry guided by the torch of science.

The work before us promises to be of great service in diffusing and making popular this most interesting branch of science. It is evidently from the hand of a master familiar with his subject, and he will, no doubt, have ample justice done him by his translator, who has for some time been before the public as an able German scholar, and by the editor, whose notes very successfully adapt the work to the wants of the people.

We are tempted to enrich our pages by copious extracts from the two numbers now before us, but content ourselves with giving the following specimens of their style and contents.

Speaking of *mines* as a source of geological knowledge, the author remarks, p. 10—11, “Doubtless it will be difficult to ex-

hibit the subject in all its interest to those of you to whom it is entirely new, and I am not certain whether I can express myself with sufficient distinctness; for the imagination cannot easily represent a true picture of the life and operations pursued in those deep caverns, and of all the remarkable occurrences, which are usually of uncommon extent and fearful interest. A peculiar feeling, a secret reluctance seizes the uninitiated, in wandering through this subterranean world. The bare sight of steep ladders, on which men boldly venture to descend, for the purpose of digging for the treasures of the earth so far removed from the surface, has in it something terrible to the unaccustomed eye; you feel yourself agitated with horror, and seized with dizziness. The galleries above, beneath and around you, extending in various directions, the vaults and lofty halls, as they are seen in mines which have been worked for many years: this labyrinth, in which, without a guide, you could not find your way; the faint glimmering of small smoking lamps in the dark recesses; and here and there more brilliant masses of light, from which strange forms, like dark shadows, proceed, soon again to vanish from your sight; the silence, only broken by the clinking of the miner's hammer, who here spends his days in severe labor; the roar of the water; the rattle of wheels, the monotonous clatter of the machinery by which the ore is raised; and then again, convulsions occasioned by subterranean explosions; single reports, which, like the roar of heavy artillery, reverberate fearfully through the deep caverns, until finally lost in the distance; your uncomfortable and confined position in passages so low, that you can only move in an inclined posture, often scrambling over broken fragments; the fearful sensation of having masses of rock suspended over your head, which threaten to crush you to atoms; the alarm, the involuntary shudder in looking down an abyss of awful extent and frightful depth,—all these afford a view, and create impressions which few men experience in any other condition."

On the sciences connected with his subject, the author is so plain as to supersede the necessity of his readers being more formally introduced to those interesting branches of natural science. He is not by any means exposed to the charge of being superficial. On the contrary, we should rather say, that he enters too minutely into these subjects. But, perhaps, he has not done so beyond what is necessary to the accomplishment of his purpose, viz. to make the treatise really useful to the public generally.

The chapter on Metals, which is the first in the second No., is one of peculiar interest. Take, as a specimen, the following passage relative to *iron*: "Iron, as we have already said, has been bestowed upon us, by Providence, in greater abundance than any other metal. It is more extensively and variously used in the arts and manufactures than any other. If gold and silver are scarcer and more brilliant, and less destructible than iron, yet the essential benefits of the latter must always give it a higher value in the es-

timation of the intelligent. The history of every nation proves that iron is indispensably necessary. Even writers, as early as Moses, speak of iron knives and weapons; it answers numberless essential purposes, and affords enjoyments to man, which, without it, would have been entirely unknown. Without it, agriculture could not be prosecuted to advantage; there would be no arts; man would have continued in a state of barbarism, and found himself compelled to gain his supply of animal food at least, by main force. By the help of iron we work the other metals, which, otherwise would be of little value. Iron alone would compensate the loss of all other metals. Of late years it is used more extensively, and applied to more purposes than ever. In many instances it has usurped the place of wood and masonry. There is a church in Liverpool, whose pillars, roof, doors, pulpit, as well as the architectural ornaments, are all of cast iron. In truth, the history of iron is the history of mankind. What progress will have been made from the time that the first iron ploughshare opened the earth to the period, perhaps not far distant, in which the most remote nations will be united by rail roads! Of what other metal can it be said, that by the work of art its value has been enhanced 60,000 fold above its original price?—Even barbarous nations, who have no iron in their own countries, and who do not know how to melt or work it, regard it as invaluable. When vessels on voyages of discovery arrive at unknown islands, axes, nails, and other iron instruments, are the objects for which the astonished natives manifest the most eager desire. They gladly take it in exchange for gold and diamonds. Le Vaillant says that the inhabitants of the interior of Africa, notwithstanding their love of decoration, attached a smaller value to looking-glasses, glass beads, and ornaments of copper, than to iron; they willingly exchanged a hog, and even an ox, for a nail, and offered a whole herd for the iron of a wagon wheel. According to Vancouver, the New Zealanders were well acquainted with the use and value of iron; they forced the iron instruments out of the hands of travellers, and brought many articles, as presents, in lieu of them. The remarkable Siberian iron mountain *Blagodat* has a very appropriate name. It signifies *blessing* or *favor*." (p. 113—114.)

The sixth lecture, which treats of the combinations of gases, is also well worth a perusal. As we have already quoted so much we content ourselves with repeating the valuable hint against needless exposure to Carbonic Acid. "In old deserted cellars and in deep wells, carbonic acid gas often collects in such extraordinary quantities that persons who descend into them are exposed to instant suffocation. Workmen ought never to venture into such places, without first letting down a burning candle; it is only when the candle is not extinguished, that the descent can be made without danger." p. 176.

In conclusion, we cannot but express the hope that the Editors of these Lectures will speedily favor us with the whole work. It would be an imputation against the good taste of our countrymen to suppose that they will be slow in appreciating their valuable labors. We trust the work meets with a ready sale and circulates extensively.

Synodal-Predigt, von C. R. Demme, D. D., Præsident der Ev. Lutherischen Synode von Pennsylvanien, gehalten zu Allentown, den 26sten May, 1839. (Synodical Discourse, by C. R. Demme, D. D., President of the Ev. Lutheran Synod of Pennsylvania, preached at Allentown, May 26th, 1839.)

WE heartily concur with the brethren of the Pennsylvania Synod in the opinion, that the above mentioned discourse is highly adapted to the wants of the times, and calculated to do much good, if extensively circulated. It is a solemn and impressive word from a wise and good man to his brethren in the faith, on the great and glorious revelation of the grace of God in Christ Jesus our Lord.—The subject is one of boundless compass, and there was room for the preacher to roam at large, and to heap up an endless variety of general reflections, which, however interesting, would have conveyed little instruction, and left no definite impression on any mind. Or, again, many a beaten track was before him, which, while pursuing it, he might have concealed, by scattering over it profusely the rich flowers of his glowing imagination. But the discourse before us is free from dim generalities, which elicit nothing but the vacant stare of admiration, and from the less elated trumpery of trivial truisms, decked out in new and fancy-colored robes, to make men wonder at the ingenuity of the orator. The discourse bears all the distinctive marks of the author's peculiar and vigorous style of pulpit eloquence, while it is free from all eccentric mannerism: it is decidedly original, yet while treating of a subject handled, and that ably, a thousand times, in no wise far-fetched: it is lucid, but profound; simple but dignified; intelligible to the unlearned, yet containing the richest food for the most cultivated minds. It speaks of prevalent and dangerous errors, of the extended efforts of infidels, but its tone is no where polemical. With his foot firmly planted on the ark of God, the preacher speaks, in the fervent and stirring language of a true lover of Zion, to his age and generation, of the excellencies, intrinsic and practical, of "the mystery of godliness," in contradistinction from all the mysteries of iniquity, which human reason, rejecting the inspiration of the Bible, has invented.—And of this grand subject he presents to us a grand picture: depicting, with strong and skilful hand, some of its greatest and most

prominent features, so as to produce a distinct and lively impression; to awe and elevate and edify the heart: yet so finely are the colors blended and made to flow into each other, that the attractive charm of the whole, excites a feeling of the liveliest and purest pleasure. For, however great the variety of distinct features in the gospel-scheme, brought into view and illustrated in this discourse, this is one of its great excellencies that they are all combined in the production of one great whole.

In short, we regard this discourse as eminently calculated to invigorate the faith, to enliven the hope, and to enlarge the charity of the christian, and to rebuke and fill with shame the wanton votaries of a shallow and flippant sophistry, which, under the much abused name of philosophy, trifles with the highest and holiest things, and wars against the best interests of mankind. And therefore we deeply regret that no English translation of it has yet appeared or is likely to appear.

It is, at present, more particularly our purpose to examine, somewhat in detail, the merits of this discourse, as a beautiful specimen of sermonizing, worthy the attention of the student, not only on account of its intrinsic excellencies, but because it is a most happy effort in a peculiar style of pulpit eloquence. The style of which we speak we cannot designate otherwise than as the German. This style differs from that prevalent among other nations, in the same manner as the national character of the Germans differs from that of other nations. As the mercurial and superficial Frenchman delights in lively and florid declamation, the grave and speculative Englishman in abstract reasoning and doctrinal discussion, the downright and practical American in close and pungent appeals on every point of practice, so does the warmhearted German whose enjoyments are, for the most part, based on the strongest affections and deepest feelings of our nature, look for edification and spiritual food in discourses intended chiefly to warm the heart, to call its affections into lively exercise, and to point him to the consolations and hopes, which christianity throws around us, amid the thousand disappointments and trials of life. And hence most efforts of German pulpit-eloquence set forth in fervid language, those points of christian truth, which have a direct reference to the affections of the heart, and are eminently calculated to excite its liveliest emotions. Of course we do not mean that these characteristics belong exclusively to German pulpit-oratory, or that they do not enter, more or less, into the other varieties of style above mentioned: all that we design is to point out the most prominent features of each. But so preponderating in the German style are the characteristics which we have ascribed to it, that preaching has, in Germany, to a great extent, degenerated into mere sentimental declamation, calculated to produce a momentary excitement of the feelings without leaving an abiding and productive impression on the heart.

But while the discourse before us possesses all the excellencies of the German style, it is perfectly freed from its blemishes and defects. It is warm, but never sinks into the common-places of mere vehement declamation: it is full of feeling, but its feeling is of an elevated, healthy and vigorous tone: its language is animated and fervid, but never rhapsodical or redundant: and while its reasoning is forcible and cogent, it is nowhere that of the cold logician, but always suited to the high ends to be aimed at by the minister of Christ, as a messenger to men, considered as moral agents, to whom the most abstract doctrines of the Gospel are fraught with practical interests of the greatest moment.

But German pulpit-eloquence, at least in the specimens furnished by the discourses of many eminent preachers, differs in another point of view, from that to which we are accustomed in this country: we mean the arrangement. In this respect we think that the prominent characteristic of the mode adopted by American preachers may be described as follows: It consists in a succession and appropriate juxta-position of arguments, reflections and appeals, growing naturally out of the subject, but not generally evolved out of each other. But the German, on the other hand, while he observes a similar succession of arguments, reflections and appeals, growing out of his subject, either makes his several divisions grow directly out of each other, or brings them, at least, into the most intimate connexion, so as to present one leading thought from different points of view, in the same manner as we gradually obtain different aspects of the same object, when gently sailing along a stream, on whose banks it stands. We may illustrate this difference by comparing the mode of arrangement more common among American preachers, to a number of shoots growing out of the same root, and the German mode to a single stem, sending out a number of branches, one always growing out of the other, or at least ranged, with beautiful symmetry, on either side of the stem. It is scarcely necessary to observe that we are again only pointing out general characteristics. As an example of the former mode of arrangement, we may mention Dr. Payson's sermon on Collossians I, 16. Of the latter, the discourse before us is a beautiful specimen. The text is I. Tim. III, 15, 16. We here transcribe it, as we shall need it distinctly before us, in the further illustration of our subject. "The church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory."

Before we proceed to the discourse itself, it will be necessary to observe, that Luther's translation of the text, differs, in one point, from the English; not, indeed, in the sense, but in the form. It is important to note the difference here, only, because the form in which the same meaning is stated in the English version, would

not be so well adapted to the use made of the passage in the discourse before us. In the German version the 16th verse begins as follows: "Und kündlich grosz ist das gottselige Geheimnisz:" which we may render thus into English: "And manifestly great is the godly mystery," &c.

We proceed, now, to examine the discourse more particularly. In his introduction the author very appropriately prepares us for the subject, on which he intends to dwell, by speaking of divers signs of the times. He describes the present as "a period of changes, affecting all human relations, and aiming at the subversion of institutions which have stood the test of centuries. Much that has been, is no more, and what shall be, hath not yet come. Things are in a course of developement. Whether a better state of affairs shall be the result, time will show. At all events, men will learn, that it is easier to alter than to mend, more difficult to build up than to tear down. That we," he proceeds, "as christians and as ministers of the gospel, should not escape the influence of this spirit of the age, might be expected. The conflict of opinions and parties is not only without, on the stage of civil life, and affecting temporal affairs; it prevails no less in the church, in the empire of religion, embracing the more important interests of men. Again the kingdom of light is strenuously at war with the kingdom of darkness. The advocates of infidelity are faithfully exerting themselves, and leaving no means untried to traduce christianity and to blacken the reputation of its heralds. Who can blame them for it? We contend for our cause, they for theirs, which needs must decrease and lose, in proportion as ours increases and gains. But that on their part the contest is carried on with so much bitterness and often with such base weapons, may indeed occasion us sorrow but must also afford us gratification. Truth and error may be recognized by the arms even which their respective champions wield, and every violent opponent of christianity really does homage to the majesty of christianity; he admits that there is reason to fear lest it be indeed the light which judgeth his works."

[We regret exceedingly that want of room compels us to defer the remainder of this article until our next number.]—ED.

FRENCH OUTRAGE AT THE SOCIETY AND SANDWICH ISLANDS.

It is well known that the Society and Sandwich Islands present the deeply interesting spectacle of a people rapidly passing from barbarism to civilization, from idolatry to Christianity. One would suppose that this would be enough to secure them the sympathy and assistance of the whole Christian world, and that every obstacle to their progress would be removed with the tenderest soli-

citude. But the proceedings of several French naval officers, or rather perhaps of the Papal missionaries by whom they were instigated, prove that there are men and governments so lost to all the sentiments of honor and religion as to be willing, upon the most flimsy pretence, to put in jeopardy the highest interests of their fellow men.

Some time since, the adherents of the Papacy, alarmed at the brilliant success of Protestant Missions, commenced sending missionaries into the fields which were already occupied by others.—There were thousands of other countries to which they could have gone, but they preferred, it seems, going where there was a prospect, if not of converting the heathen, at least of thwarting the labors of Protestants. In pursuance of this plan, several priests attempted to settle in the Society and in the Sandwich Islands. The rulers of both these governments being Protestants, and especially desirous of securing the tranquillity of their people and of promoting the spread of the gospel among them, were unwilling that their attention should be distracted by the propagation of two hostile systems of Christianity. Accordingly the priests were prohibited from settling in their dominions.

In consequence of this the French government dispatched Commodore Du Petit Thoire of the French frigate *Venus* to Tahiti (the principal Society Island) to demand reparation! The terms proposed, and enforced at the cannon's mouth, were 1st. That Queen Pomare, who governs there, should pay down 2,000 dollars. 2nd. That the French flag should be hoisted on the island and a salute of twenty-one guns be fired under it. 3d. That Pomare should write a humble apology to King Louis Phillippe.

The proceedings at the Sandwich islands were, if possible, still more disgraceful. C. Laplace, commander of the French frigate *L'Artemise*, came to Oahu on the ninth of July, 1839, and compelled the king Tamehameha III. to sign a treaty of nearly the same nature, but with these still more outrageous features, that the king should deposite \$20,000 as a pledge for his good conduct, and admit all French merchandizes, *especially wines and brandies*, without levying a higher duty than 5 per cent. *ad valorem*.—In addition to this, a letter was sent from Capt. Laplace to the American Consul, declaring that whilst he intended to protect American citizens *he excluded from their number the missionaries*, and that they must expect the same treatment as natives. The reason assigned for this was, that they were the counsellors of the King in the measures which he had taken against the Catholics.

As it would have been madness for the feeble natives to resist, they had to accept of any terms dictated to them. It mattered not that not only the authority of the sovereign, and the wishes of the people, and the code of laws drawn up at the request of their rulers and solemnly received by the nation, as well as all the sanc-

tions of morality were opposed to the demands made upon them. France demanded the virtual annulment of certain laws, and France had the power to enforce her demands. At one blow, therefore, are all the salutary measures devised by these people for the expulsion of intoxicating liquors, and for arresting the progress of intemperance, overthrown.

Can the civilized world look in silence upon these nefarious transactions? Is it not the solemn duty of the governments of the United States and of Great Britain to protest against them and demand of the French the abrogation of this shameless treaty? It is evident that Capt. Laplace's threats against the missionaries are a violation of the rights of American citizens. Our government ought forthwith to demand an explanation and disavowal of these proceedings from the French government. Besides, the connection between the Sandwich Islanders and this country, is of the most interesting character. They are, in a measure, our children,—a part of our family. We ought, therefore, to take a lively interest in their welfare, and especially ought we to strain every nerve to ward off from them the dreadful curse of intemperance. They have already suffered enough from our vices. The same remarks apply to the English and the Society Islanders between whom the relations are of much the same character. That this interference was altogether uncalled for and unjustifiable upon the part of the French is evident. No principle of international law was violated by the Islanders. They have an undoubted right to say upon what terms foreigners shall land upon their shores. As has been very pertinently asked, what would be said if the Protestant societies of England or America were to send missionaries to Italy? Would his Holiness permit them to remain? Would it not be thought very mild treatment if they escaped the Inquisition? And what would be thought of the matter if, in consequence of Englishmen being expelled from Italy upon religious considerations, the English government should take up their cause, threaten to batter down some flourishing seaport, or demand a large sum to be deposited in their hands to secure the safety of any persons who might see fit to carry on a crusade against the modern Babylon? It would light the torch of war in every corner of christendom. And are not the rights of the poor natives of those remote islands of the Pacific ocean as valuable, and as worthy of protection, as those of the mightiest people of Europe?

TO CORRESPONDENTS.—Several communications which have been forwarded to us are on file for our next number, having been excluded from the present for want of room. Our friends who have promised assistance, are reminded, that the *earlier* they let us hear from them, the more welcome will their contributions be.